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AD MAJOREM DEI GLORIAM.

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VOL. II.

SAN FRANCISCO, CAL., NOVEMBER, 1894.

No. II.

Able Defenders of Catholicity

Educated men of all Christian denominations are coming closer together every day in sentiment and purpose. It is the ignorant and the fanatical among the Protestant sects, and they alone, who seek to perpetuate religious strife and bitterness. At a meeting of representative Protestants, divines and laymen, held last Tuesday in Greenfield, religious prescription was bitterly denounced by President L. Clark Seelye, of Smith College, and by Dr. Briggs, the famous Presbyterian "heretic." When two prominent educators like these—two profound and progressive thinkers—unite to defend the Catholic Church against calumny and slander, there is reason to hope for a broader feeling of tolerance among Christian bodies in the near future.

Dr. Briggs made a strong plea for Christian unity. He said the Catholic Church was in favor of it; her Cardinals, her Archbishops, Bishops and priests were in favor of it. "There is nothing in the New Testament," said the great Presbyterian theologian, "that prevents all of us from coming together. For some years I have agreed with the authorities of the Catholic Church to a certain extent in the interpretation that it places upon these words: 'Upon this rock I will build my Church.' Peter was the first Christian to be put in place after Christ. Others follow after. Many of the terms in the Testament are really synonymous. They all teach Christian unity. How much

intolerance and bigotry there has been in all churches! Look at the Puritans in this State. They had no tolerance even for the meek and lowly Quakers. There is much intolerance now. There must be freedom for thought."

The Roman Catholic Church, according to Dr. Briggs, is more tolerant than any Protestant church. The learned Doctor is a competent witness upon this case. Dr. McGlynn's case was cited as the best evidence that could be submitted to prove his proposition. That case was settled in Rome according to the principles of equity and Christian toleration. The Doctor criticised severely the waste of endeavor in Protestant circles in maintaining so many isms, sects and subdivisions based upon purely human interpretations of Scriptural passages. "The statistics of our Protestant churches," he said, "are startling. They show that if the same management is followed bankruptcy is inevitable. The average number of communicants to each Roman Catholic clergyman in this country is 685, to the Protestant clergyman 142. I confidently assert that we can spare 50,000 out of our 99,000 clergymen and still do better work than we are doing now, if we can only get nearer Christian unity. Of course, out of this 50,000 we should dismiss the ignorant, the weak, and the lazy. There is an ample field for those who can do good work in the missions of Asia and Africa. There are on the average 709 communicants in every Roman Catholic church in this country and only 105 in the Protestant.

Of the \$549,000,000 invested in Protestant churches in this country, we can well spare at least \$200,000,000, if we can have Christian unity. Let us treat this as a practical question and labor for it."

President Seelye said, in introducing Dr. Briggs: "There has been no time when we could look forward to Christian unity with more hope and confidence than to-day. Many of us have read the recent encyclical of the Pope. All of us could see much to commend in it. He stretched out to us a friendly hand, and we were able to return it. The leaders of thought in both the Roman Catholic and Protestant churches are taking the hands of each other in friendly grasp. Not for centuries have we stood so near each other in unity of thought and purpose as we do to-day. The time is coming when we may each approve of what the other does. I notice a disposition of late to revive, for political purposes, the animosities that once existed between the Roman Catholics and the Protestants. I am earnestly opposed to such a revival. I trust that no secret society shall have power to widen the differences that still exist between the two churches."

Contrast these noble Christian utterances with the foul, brutal, slanderous utterances of Dr. Miner, Parson Brady and Chameleon Dunn. The former represent the spirit of Christ; the latter represent the diabolical utterances and aims of the arch-fiend of darkness. The former stand for Christian charity, Christian progress and unity; the latter stand

for hate, bigotry and un-Christian ignorance and intolerance. The Catholic Church will, ere long, embrace in her fold the men who follow Seelye and Briggs, while the scum represented by the fanatics will be all that is left in Protestantism.

—*Boston Republic.*

THE LIVING ROSARY—AT SAINT PATRICK'S PARISH.

A Most Flourishing Society.

Exception has been taken of what was written in the October number of the *PACIFIC CALENDAR* concerning the Living Rosary, on the ground that it should have been therein stated that the Dominican Fathers are the sole custodians of the Living Rosary, and that in order to erect a new Society permission must first be obtained from the Provincial of that Order, or at least, after its erection it must have his approval. Now, although 'tis true that the Dominicans are and have been since November 15th, 1877 the custodians of the Society of the Living Rosary, yet 'tis equally true that all such sodalities established before that date required neither the permission of the Dominicans to establish them nor their approval afterwards. Besides this it may be well to state in order to satisfy the conscience of the over scrupulous, that in all Missionary Countries *extraordinary faculties* are given to Bishops under the care of the Propaganda, and among these faculties is the power to erect all sodalities approved of by the Holy See, and to admit into these the faithful of both sexes. And since the Living Rosary is a society approved of by the Holy See, and since America is a Missionary Country, it needs not much logical knowledge to deduce the fact that Archbishop Rordan has the power to establish a Living Rosary Society wherever he pleases throughout his diocese without seeking or obtaining permission from the Order of Preachers, to whom in non-missionary countries its care is committed.

But as I promised in the last issue of your Paper that I would this month treat in particular of a branch of the Living Rosary Society which exists in St. Patrick's Parish, in order to keep my promise I must proceed at once to the task. Speaking of this Society the other day, one of the priest attached to St. Patrick's Church said: "You wish to know something about our little

Society. Well, there is not much to tell. We have such a society here. It is, I must say, in a most prosperous condition. We go quietly along, gaining strength as we go; attracting no attention and desiring none, for our little work is for God's eyes, not for man's. Not a month comes that does not bring with it many new members. Our people here are really very good. They are strictly and intensely Catholic. Make known to them what you wish done, and at once you meet with a hearty and generous support. Explain to them the many spiritual advantages to be derived from a society like the Living Rosary and in numbers they enroll themselves as members. We have at present in our Living Rosary Society here 114 complete circles, that is 1710 practical members. That is not very bad, is it? Just think of it," said the Father, and his countenance lit up with enthusiasm, "just think of it, 114 complete Rosaries or 342 ordinary Rosaries day after day going up before the Throne of Grace from this one parish. What a truly wondrous and glorious work! Three hundred and forty-two Rosaries every day offered up by our good people here to the Holy Mother of God, and surely so many pious and indulged prayers cannot fail to draw down upon us all God's choicest blessings."

What adds very much to the good affected through the means of the Living Rosary is the fact that many of those associated in this pious work, would never, perhaps, say a Rosary if left to themselves. What attracts the people most to this society is its simplicity. The portion of the Rosary that each one has to say is so small that there is no one who cannot find time to say it. Many complain that the ordinary Rosary is too long, that their occupation and duties will not allow them the necessary time to say it. But when the whole Rosary is divided up amongst a Circle of fifteen persons, each of whom has only to recite one mystery or decade, this excuse is at once removed, and all can unite in this pious devotion. And the result is that there are as many complete Rosaries said every day by the members of any one Society as there are Circles in that Society. Then again it is most consoling to know that even a Rosary Beads is not necessary. Those, of course, who have beads ought certainly to use them, but if they have not, then they can gain the indulgences attached to this little devotion by reciting the one "Our

Father" and the ten "Hail Marys" on their fingers, and if their fingers are otherwise engaged their minds can reckon the number. So that thus the one decade can be said not only on the knees and with a beads, but even without a beads while standing, sitting, walking, working.

The Living Rosary Society in St. Patrick's Parish meets the first Sunday of every month at 4 o'clock in the afternoon. Each Circle occupies the same pew at every meeting, and upon that pew is erected for the occasion a small banner upon which is printed the name of the Saint under whose patronage the Circle has been placed. The meeting hall as thus decorated at every meeting with 114 banners presents a really attractive appearance. The meeting is seldom, if ever, continued beyond an hour. The first twenty minutes are devoted to the distribution of mysteries for the ensuing month, and to other matters connected with the working of the Society. During this time the Society Choir, consisting of twenty-one well trained voices under the directorship of Miss R. Kelly, sings some hymns appropriate to the season of the year, or to the feast celebrated. The next twenty minutes are devoted to an instruction by Father Brennan who is the Spiritual Director of the Society, and the remaining twenty minutes are occupied with the recital of the Rosary in common, whilst the choir sings the mysteries, and end with the Litany of the Blessed Virgin. This division of time, as a rule, prevents the meeting from being prolonged to an inconvenient length.

A mass for all the members of the Society is celebrated on the first Friday of each month, and at this mass a very large number of the members have the highly commendable habit of receiving Holy Communion. The regular Communion day for the members, and on which they gain a plenary indulgence, is the third Sunday of the month.

On Monday, October 8th there was a Solemn Requiem High Mass for the deceased members of the Society. The Rev. Father Foley preached a very impressive and instructive sermon and having proved to the people the reasonableness of the Catholic doctrine relating to Purgatory, he exhorted them not to forget, in their charity, their deceased friends. This Solemn Requiem Mass will be celebrated annually in the future on the first free day following the first Sunday of October.

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ROLL

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Ainsa, J
Fourth
Villa, Is
Third
Kelly, F
Second
Caterina
Mary L
First
bert, Ro
Deasy.

PR

First
May Ne
McKen
Second
Mahan,
Hynes,
Third
O'Shea,

Fourth
King, A
Fourth
Brown,
George S
Third
John O
Klatt, A
Second
Hynes,
Gussie
Willie S
Fouchy
Second

much, I must have said enough to induce all our Catholic people to enroll themselves as members of this most deserving Society. I do not believe there is any other Society from which the members get so much at so little cost.

Father Brennan, when lately spoken to about the Society, said that on account of the very large number of members who belong, he was now considering the advisability of making two divisions of the Society, one division to meet on the first Sunday of the month and the other division on the second Sunday. This, he stated, was fast becoming a necessity as the hall was not now large enough to hold all. But of this some other time. S. D.

St. Francis' Parish.

ROLL OF HONOR FOR SEPTEMBER.

PRESENTATION CONVENT.

GIRLS.

Academic Class A—Clara Mulcahy.
Academic Class B—Nora Ryan, Mary Giovanoni.
Seventh Grade—Leoni Jung, Nettie Keller.
Sixth Grade—Nellie Hayes, Mary Campodonico, Mabel Bunker.
Fifth Class—Mary Hannigan, May Ainsa, Jennie Olcese, Mary Loureiro.
Fourth Class—Jennie Guidi, Mary Villa, Isola Vannucci, Lulu Mahan.
Third Class—Theresa Valensolo, Mary Kelly, Elizabeth Peligrini.
Second Class—Lottie De' Andreis, Lena Caterina, Alice Messmer, Gertie Vanier, Mary Lagomarsino.
First Class—Lena Morisi, Hazel Gilbert, Rosie Wilson, Emily Mills, Flossie Deasy.

PRIMARY DEPARTMENT.

First Division—Lena Messmer, Lily May Nelson, Katie Bacigalupi, Nellie McKenna.
Second Division—Clellia Cuneo, Annie Mahan, Josie Campodonico, Alma Hynes, Julie Vanier.
Third Division—Mary Brown, Nellie O'Shea, Louis Franki.

BOYS.

Fourth Class, First Division—Joseph King, Armonde Brusco.
Fourth Class, Second Class—Charley Brown, Charlie Trampe, Eddie King, George Stephens.
Third Class—Joseph Geary, J. Gracchi, John O'Hara, Louis Francki, Joseph Klatt, Archie Plaute.
Second Class, First Division—Walter Hynes, Willie Bloomfield, Milu Daneri, Gussie Sanguinetti, Vincenco Falconi, Willie Selna, James Fegan, Alphonsus Fouchy, Willie Kosky.
Second Class, Second Division—John

Gorman, Walter Glover, John Hannigan, James Kelly.

PRIMARY DEPARTMENT.

Willie Delahanty, Berkery Ferguson, Dannie Geary, Dannie Donovan.

RICHARD I. WHELAN,

Democratic Nominee for Sheriff, was born and raised on our soil; born in the State of Illinois and reared in this State from his fourth year. He is a thorough American and well informed in the duties of the position which he seeks. His life has been a clean one. From his early boyhood he has fought a brave fight in life's struggle. By his upright career he is held in high esteem by the commercial community of this city. His nomination aroused great enthusiasm not only among the commercial but also with the social and laboring classes. By his fidelity to labor he will control the majority of the votes of the workingmen. His friends are not confined to the Democratic Party, but in all parties he has many friends who are working in common for his election on November 6th. Mr. Whelan is a man of great business tact. As Sheriff he will not alone conscientiously perform his duties but see that his deputies do likewise, and that proper discipline is maintained. In electing him our citizens can make no mistake. *

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Catholic Church Bulletin.

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Prayers for the Dead.

During the month of November let us remember our departed friends in the Holy Sacrifice of the Mass. And have Masses offered up in their behalf. Remembering always that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit; deliver them from the mouth of the lion, that hell may not swallow them up, and they may not fall into darkness; but may the holy standard-bearer Michael introduce them to the holy light, which Thou didst promise of old to Abraham and to his seed. We offer to Thee, O Lord, sacrifices and prayers; do Thou receive them on behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to that life, which Thou didst promise of old to Abraham and his seed.

Let us Pray.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired. Who livest and reignest world without end. —Amen.

MISSIONS.

Fathers Moeller and Finnegan, of the Society of Jesus, are still giving missions and working with untiring zeal. At present they are at St. Charles' Parish. On December 2nd they will start a two weeks' mission at Holy Cross Parish.

THE ROSARY EXPLAINED.

An Interesting Sermon Delivered by
Bishop Montgomery.

Bishop Montgomery of the Southern diocese delivered a sermon at Holy Cross Church on Sunday morning, October 7th and in the afternoon assisted Archbishop Riordan in confirmation exercises at St. Bridget's Church on Van Ness avenue.

At the Holy Cross Church Bishop Montgomery administered confirmation. It being the desire of the pastor, Father McGinty, who has been a life-long friend of the Bishop, that he should do so.

It being Rosary Sunday the ceremony was an imposing one. Father McQuade was the celebrant, Father Cummings the deacon and Father Dempsey the sub-deacon.

Bishop Montgomery's ceremony proved a very eloquent one, and consisted principally of an explanation of the mysteries of the Rosary.

These mysteries, the Bishop stated, were joyful, sorrowful and glorious, and treated with the birth' life, death and resurrection of the Saviour.

The Bishop also pointed out that the Rosary, although termed the Rosary of the Blessed Virgin, was yet a Rosary of the Saviour.

The sermon concluded with an eloquent appeal to the children who had been confirmed to lead honest and noble lives, and to love their country as they worshipped their Creator.

Confirmation was administered to 160 children at Holy Cross Church, and to about 200 at St. Bridget's Church.

On October 8th a reception was tendered the Bishop by the military companies of the League of the Cross.

October 9th Bishop Montgomery gave an able lecture in Metropolitan Temple. Subject: "Religion in Politics." The proceeds were for the Church Fund of Holy Cross Parish.

St. Ignatius Church.

S. I. C. SANCTUARY SOCIETY.

St. John's Sanctuary Society has installed its officers for the coming term. L. Boland will act as Prefect, with W. Barry and V. Driscoll as assistants; R. Williams will fulfil the duties of Recording Secretary; the office of Censor will be occupied by P. Dowling, that of Treasurer by P. Cooney.

The Society has some time since received a new Director, as Mr. Butler was unable, on account of studies, to longer remain with the boys. Mr. Joy, his successor, is very well liked, though at first, all were adverse to parting with Mr. Butler.

A new base-ball league has been formed of three teams picked from among the larger boys. This is the third year the league has been continued, and it is expected that the present one will surpass the others in playing and enthusiasm.

IS IT AMERICAN?

Is it American to conspire?
Is it American to "do" politics behind closed doors?

Is it American to sneak into lodges at night, and thence dictate who is to be elected and who is not?

Is it American to swear to support a ticket formed in secrecy by a body of men whose names you don't know?

Is it American to belong to a society when the worst punishment its members fear is to have their names published as belonging to it?

Is it American to belong to a society which dares not tell its own name?

Is it American to belong to a society whose members are afraid or ashamed to own that they have joined it?

Is it American to swear to vote against a man on account of his religious belief?

Is it American to sow discord among citizens on account of religion?

Is it American to swear by every means fair and foul to arouse religious hate among neighbors?

Is it American to make religion a test for office when the Constitution says no religious test shall ever be required?

If none of these things is American, what do you think of the A. P. A.?

ST. FRANCIS' Y. M. S.

The regular meeting of this society was held on Tuesday, October 2nd. The following gentlemen were elected to membership: John Campbell, A. J. Fanning and Frank H. McKenna. Applications for membership were received from D. A. Campbell, A. Curran, Eugene Valente, Jas. Barges, John Murray and Jas. Devitt. A new set of by-laws was adopted.

One of the principal changes was the opening of the charter roll until the membership reached the 200 mark. Under the head of "Good of the Order," the members enjoyed the following programme: a vocal solo by the well-known tenor "Dan" Williams was well received and "Dan" responded with "Move on, O'Riley" which brought much applause; a three-round bout between Eugene McLane and J. Dewell, which was followed by a solo by Thos. Gorman; J. McMahon and Peter Quirk showed their boxing ability in a three-round set-to; Rob't. H. Kuhman then sang "Sweet Marie." Geo. Bicknell and Al Kruse gave a comical exhibition of clown boxing; "Dan" Williams was again called and responded by a piano solo and to repeated encores sang "Michael Brady" and "Twelve Months Ago To-night." A few remarks by the president, J. J. Hilliard, closed the entertainment.

P. P. VLAUTIN,
Rec. Sec.

Sign your name and address when you send communications to this Paper, as we do not pay any attention to them unless you do.

CONSECRATION AT ST. FRANCIS CHURCH.

A society that is attracting much interest among the young people of St. Francis Church, Vallejo street, is called "The Sodality of the Holy Angels."

On last Sunday there was admitted to the society sixty-five new members; and the preparations, both religious and entertaining, caused a great flutter among the little ones. While all the arrangements were under the supervision of the "Sisters of the Holy Family," still each child had some individual task to perform, to make the occasion a happy one. And their efforts were fully appreciated by their pastor, Father Conlan, parents and friends attending. Three o'clock was the hour appointed for the Consecration. Promptly to the minute, the vestibule doors to the right and left of the church opened, and the Sodality, robed and veiled in white, marched in single file (singing "Dear Angel") to the center aisle, where they met and proceeded to the altar which was brilliantly lighted and dressed with flowers. After the singing of "Come Holy Ghost," Father Conlan came forward and addressed the children in a few eloquent and earnest words, after which he consecrated the new members. During the Consecration the elder members sang very sweetly "List, Dear Angel" accompanied by the great organ. The religious exercises finished with the "Te Deum," and as their young voices rose and filled the church with their "hymn of praise" we felt that surely "of such is the Kingdom of Heaven."

The Sodality then marched to the hall in which the banquet was laid. For several moments nothing could be heard but "O! Ah! How pretty! Isn't it nice!" And the appearance of the hall merited all praise. The children had decorated the white walls so artistically with ferns, pepper-tree and grasses that it looked like a veritable bower.

And the table! How it was loaded with goodies! We cannot take up the paper's valuable space to enumerate all the sweets, but the way they disappeared was a caution.

At the head of the table was seated Father Conlan, Miss Conlan and Mrs. Collins, organist for the society.

When they had indulged in sweets and ice-cream to their heart's content, a selected number presented to their friends and companions an interesting programme of vocal and instrumental music, addresses and recitations.

The long happy afternoon closed with a few remarks from Father Conlan in his usual happy strain. His comments upon his angels' appetite for candies sent them home screaming with laughter.

Fainter and fainter grew the voices. At last the hall was quiet. The happy throng had gone. So ended one of the happiest meetings held in St. Francis Church this year. A. B. C.

Remember this year it is not party politics, but principles of manhood that are involved.

Cathedral Parish.

ROLL OF HONOR FOR OCTOBER.

SACRED HEART PRESENTATION CONVENT.

GIRLS.

Senior Class—Josie Gately.
Junior Graduate Class—Laura Corey.
Eighth Grade—V. Fishbourne, M. Dower, A. McMahon, J. Joyce, K. Foley, N. Desmond.

Seventh Grade—Everlyn Drady, Maggie Desmond, Genevieve Manaton, Alice Clemens.

Sixth Grade—Gertie Robinson, Annie Sheehan, Katie Gartland, Edith Kenneally, Lulu McPherson, Frances Madden, Maudie Fitzgerald.

Fifth Grade—Addie Brickley, Marie Chesworth, Eva Nelson, Mary Costigan, Lizzie Stark, Lizzie Atkinson.

Fourth Grade—Mabel Cardiff, Mabel Carter, Mary Keegan, Alice Leo, Fanny Ray, Carrie Ledden, Helen Goyhenieux, Lucy Laumy, Alice Atkinson.

Third Grade—Mary Fitzgerald, Nellie Gallagher, Alice Peterson, Ella Lui-decker, Mary Stephenson.

BOYS.

Second Grade—Georgie Sullivan, Geo. Chessworth, Tom Neilon, Tom Guerin.

First Grade—William Brickard, Geo. Wiseman, Frank Laumy, Jimmie Guerin, Joe Riley, Ned Slattery.

CATHOLIC LADIES' AID SOCIETY.

The following District Deputies have been appointed by Grand President, Mrs. Margaret Deane:

Miss M. Carr, Oakland, No. 1; Mrs. E. S. Cade, S. F., No. 2; Miss E. Hughes, S. F., No. 4; Miss Rose Kiese, San Diego, No. 5; Miss K. Schafer, Gilroy, No. 6, and Hollister, No. 17; Mrs. J. T. Doyle, Stockton, No. 7; Miss Nora Bateman, S. F., No. 8; Mrs. L. A. Johnston, S. F., No. 9; Mrs. B. McFadden, No. 10; Mrs. M. Curtis, No. 11; Mrs. M. J. Hoxie, Fresno, No. 16; Miss F. Graves, No. 18; Miss E. M. MacDonald, S. F., No. 19; Mrs. P. S. Fay, S. F., No. 20; Mrs. G. P. Hall, Santa Rosa, No. 22 and Petaluma, No. 23.

Miss Mamie Scully, President of No. 11, has gone on a pleasure trip to Oregon, to be absent one month. She will visit all points of interest before returning to San Francisco.

SICK CALLS.

In the sick room there should be a table covered with a white cloth, a crucifix, a blessed candle in candlestick, holy water, a clean towel and a glass of water with tablespoon. The hands and feet of the sick person should be properly prepared by the nurse or person in charge for the anointing.

Thanksgiving Day will occur on the 29th inst.

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THE POWER OF PRAYER.

In his latest encyclical on the Rosary the Holy Father exhorts the faithful to unite in prayer for the welfare of the Church in these perilous times. The world, which never prays, is totally blind to the efficacy of prayer. It does not understand the nature of prayer, because it fails to appreciate the nature of creature-ship. Prayer is the first act of acknowledgement of our creature-ship and this acknowledgement the world never makes; it refuses to serve, to get down on its knees and admit there is one greater than it is. Therefore does it deny the efficacy of prayer, scoff and sneer at, jeer and deride prayer, and to make some show of reason shelter itself behind scientism affirming that the laws of nature are immutable, and, therefore, not to be changed in their course by any power. All of which is pride seeking a defense in pretended science. For the Supreme Maker of the law may at His omnipotent will suspend the working of the law, which is His handiwork. His fiat is the law, and His fiat is the unmaking of the law. Again it is His will that His creatures acknowledge their creature-ship by prayer, and this is as much His law as the law of gravitation, and in fulfillment of this higher moral law who can show that the Omnipotent should not set aside the effect of the law of matter in favor of the law of the moral world? When the world and scientism in their stubbornness affirm the absolute immutability of the laws of matter they talk nonsense without reason or without knowledge.

The destiny of man is governed by Divine Providence, and a part of that Providence, its central factor in this life in time, is the Church of Jesus Christ. By Christ's vicar we are bidden to pray to God, bidden to go down on our knees as behooves creatures, and ask God to protect and guide His Church in the midst of her enemies. It has been said that prayer is the omnipotence of God in the hands of man. "Ask and you shall receive," said our Divine Lord. When efficacy then in the united prayers of all the faithful throughout the entire world, that multitudinous petition, through the Mother of God herself, for the divine blessing and favor upon the Church. Men may devise, plan and scheme, but it is after all God that finally disposes. Better than concordats with governments, better

than diplomatic relations, embassies, etc.—necessary indeed in their order—better and more efficacious a million times than these things the united prayer of all the faithful for the peace and the mission of the Church. The prayer of the just man availeth more than the decrees of a king on the enactments of legislation. Therefore does the Holy Father exhort the faithful to pray long and fervently, to storm heaven with their petitions for health and strength and peace and success for the Church on earth. "Ask and you shall receive," for in the order of Providence the power of prayer is the power of God in the hands of the creature.

St. Patrick's Parish.

The Young Men's Society will meet Monday evening, November 5th at 8 o'clock in the Sodality Hall.

The Living Rosary Society will meet on Sunday, November 4th, at 4 o'clock in the afternoon.

The Children of Mary will receive Holy Communion at the 8 o'clock Mass on Sunday, November 11th. Their meeting will take place at 3 o'clock in the afternoon of the same day.

The Holy Name Sodality will receive Holy Communion at the 8 o'clock Mass on Sunday, November 18th.

The Mass, this month for the members of the Living Rosary Society, will be said on Friday, November 9th.

Those who had the good fortune to be present at St. Patrick's Church on last Sunday when the Rev. Father Power preached, will not easily forget the earnest words so replete with wisdom which fell from the Rev. Father's eloquent lips. The young Father as with benign countenance he carried away the congregation with him in his lofty flights of oratory seemed like one inspired direct from above. It was when he exhorted the people "to stand firm and united against the stormy tidal wave of bigotry and intolerance which is staking against you just now, and upon the crest of which is clearly discernable the red flag of dissension, and I fear, of blood," that Father Power appeared at his best. He cautioned the people not to violate that Christian charity which should animate all men and which was so clearly incalculated by our Blessed Saviour, and advised them not to

lose their temper under any provocation even though the very air around them was infiltrated with a malicious hatred for everything Catholic. He was mathematically exact in his premises and always logically severe in his conclusions. His sermons always show a great depth of study and we confidently predict for the Rev. Father an exceptional future. Father Power is as yet but a very young priest and even already has quite a reputation as a pulpit orator. The church is always sure to be crowded when it is known that Father Power is going to preach.

The Assassins Political Association is the A. P. A. in full.

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DRESS GOODS.

Mr. P. Slattery, who for many years was at the head of O'Connor, Moffatt & Co's. Dress Goods Department, is now in charge of ours. In order to put in a Dress Goods stock of his own selection we have decided to close out the present one. Dress Goods that sold at \$1.50 and \$1.75 a yard are now \$1.00. The \$1.25 and \$1.00 lines are reduced to 75c. and the 50c. line to 35c. and 25c.

Mr. Slattery will be pleased to see his old friends at his new quarters.

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APAISM WITH ITS MASK OFF.

We have always said that Apaism is simply Orangeism masquerading in American colors. Here is an A. P. A. tract, which circulates as some of its literature in this country. It was unearthed in Cleveland amongst the conspirators:

"The Loyal Orange Institution of the United States is one of the firm rocks upon which rests safely and securely all American institutions.

It is impossible for any foreign usurper to gain an advantage in any country where Orangeism has a place. Watchful at all times of the liberties of a free people, Orangemen and Orangewomen are the first to detect a secret foe and the best trained to deal with any enemy.

Slow to take offense and giving none, they are respected and beloved by all who are the friends of freedom, liberty and equal rights. Never boisterous, but emphatically enthusiastic over the victories of the Prince of Orange, realizing more fully than the ordinary American that his achievements are enjoyed even to this day; always found celebrating the 12th of July which decided such an important event that history for all future time will speak in the most glowing terms.

A deep sense of love for right and justice pervades the L. O. I. It is always found on the side of justice and truth, on all great problems of either local or national consideration, a unit for a principle worthy of its Sire and brave Warrior and Noble King William III.

Orangemen never lags (sic) in patriotism or devotion to the cause of Protestantism. Never taken unawares. No surprises of the enemy can annoy these wrathful sentinels of American institutions and American citizenship."

So the Prince of Orange is the "patron saint" of an institution for the protection of American liberties! After a hundred years of independence, our institutions and our liberties require protection by a body of bigoted and narrow Britishers, whose one rule and aim is religious persecution. What a comedy, what a travesty upon Americanism.

Do you want anything in Dress Goods? If so go to the Maze, they keep everything. It is a modern department store.

Send your children to a Catholic school.

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POLITICAL.

Richard I. Whelan is a prominent business man who has received the nomination for Sheriff. He will be elected. Vote No. 26.

Mr. A. Chesbrough, on the Republican Ticket for the State Board of Equalization, is a good man and should be elected.

M. C. Haley, County Clerk and candidate for re-election is the first man in twenty-five years to make the office self-sustaining.

Ellert, Haley and Creswell are the names of three city officials who have done their duty and done it well. Voters will see their names are on their ballots November 6th.

A. Chesebrough, State Board of Equalization and John T. Greaney for District Attorney.

Harry T. Creswell, City and County Attorney, present incumbent, is so popular that the Democrats claim him, the Non-Partisans claim him, and the voters say lets make it unanimous. Ballot No. 58.

John D. Siebe is the name of our next Assessor.

Our Native Son John T. Greaney for District Attorney. Voting No. 53.

Election is coming and we hope the voters will have the manliness to vote for men irrespective of Party or Creed. A. P. A.'s are not considered as belonging to either. We want clean men and there is some, it is to be hoped, in all the Parties. Voters do your duty according to the principles laid down by the American Liberal League, and let this, the Constitution be your guide:

"No religious test shall ever be required as a qualification to any office or public trust under the United State."—Constitution of the United States.

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State."—Constitution of California.

The Church Progress of October 13th prints the Encyclical of our Holy Father Leo XIII on the Rosary in full. All should get a copy.

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St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

Of all the societies that have been formed in St. Patrick's parish during the past few years none are more deserving of examination than the Young Men's Society, the subject of this informal sketch. This society, which was formed by Rev. Father Duffy on Nov. 25, 1892, has had a very successful as well as a prosperous career. It was formed for a double purpose, first that the members of this society should attend Mass and receive Holy Communion in a body at least four times a year, and secondly for the mutual aid, benevolence, moral, intellectual and social improvement of its members. It would take up too much of your space were I to enumerate the many benefits derived from a society such as the one I speak of; it is enough for me to say that it serves to bring the young men of the parish into closer terms of friendship with each other, and by the associations thus formed the general tone of the young men of the parish are improved. The inducements offered by this society should be taken advantage of by all those not members, and it is the earnest desire of the Spiritual Director, Rev. Father Brennan, to have as many young men of the parish as is possible to join. All Catholic young men from the age of 18 to 35 years of age are eligible to membership. Our Social Session, which is introduced directly after the business of the meeting is concluded, is an innovation that meets with universal approval at the hands of the members, and as we have talented brothers in our society the meetings are far from being dull or tiresome, but on the contrary are bright and interesting. All those desiring to become members can send in an application at the regular monthly meeting, which will be held on Monday evening, 5th inst., at our rooms in the basement of the church.

Yours merrily,
EUGENE F. LACY, Secretary.

THE BIRTHDAY.

"TO MISS L. T."

Oh bright your birthday ever may be,
As the years do come and go,
As you sit around your fireside
When the evening sun sinks low.

When the years your mind reverts to,
Those that's faded from your view,
Those bright days of your girlhood
With the Sisters sweet and true.

In the convent by the lakeside,
Or with mother dear at home,
Joy and peace I ever wish you,
Where'er you do ever roam.

J. WALTER REID.

The *Chronicle* of November 1st says in speaking of Wm. Barnes "his record is not a sealed book"—no, but we can thank the *Star* for that.

M. C. HALEY,
Democratic and Non-Partisan
Nominee for County Clerk.

The tax papers of this city should, on November 6th, remember their efficient, honest and economical County Clerk, who has for the past twenty-two months looked after that most important branch of our local government.

During Mr. Haley's term, by economy in expenditure and by properly collecting and accounting for all fees, he will have saved for the city over \$115,000.00, and for the first time in a quarter of a century will have made the County Clerk's Office self-sustaining.

Of the administration of this office by Mr. Haley, the *Evening Bulletin*, a leading Republican paper said editorially on July 25th of this year: "The office of County Clerk has been administered by M. C. Haley, the incumbent, more successfully than it was by any of his predecessors since the days of the late Washington Bartlett."

The County Clerk's office is also the key to the jury system—upon the Clerk depends the integrity of juries so that our "lives, our property and our sacred liberties" are effected by the character of the man who holds that important place.

With Mr. Haley for re-election are all good citizens and lovers of good government, while arrayed against him are Buckley, Rainey, Burns and De Young and their immediate followers among the criminal classes.

Citizens, do your duty and re-elect this faithful public servant, M. C. Haley.

FOR MAYOR.

L. R. Ellert, although not a Catholic, is a broad-minded man. We do not know Mr. Sutro; he may be a good man also but from the very fact as published in another paper that the A. P. A.'s have endorsed him, we think it a duty imperative to endorse one who has been tried and never found wanting, and believing the privilege of voting to be a public trust and not a private franchise we believe in the support of L. R. Ellert. We shall not betray the trust granted to us by right of franchise.

A CITIZEN.

It is due to the rank cowardice of the Republican party that religion is in politics. It was too cowardly to set its face against the A. P. A. in its platforms, and its candidates are too cowardly to denounce it. How, then, are the people to set their feet on the neck of this viper? By voting an anti-A. P. A. Ticket.

For SUPERVISOR TENTH WARD,
W. M. HINTON.
Regular Democratic and Non-Partisan Nominee.
VOTING No. 209.

For PUBLIC ADMINISTRATOR,
A. C. Freese,
Regular Democratic and Non-Partisan Nominee.

POLITICAL CARDS.

FOR MAYOR,
L. R. ELLERT.
Regular Republican and Non-Partisan
Nominee.

FOR SHERIFF,
RICHARD I. WHELAN
Regular Democratic Nominee.

FOR COUNTY CLERK,
M. C. HALEY,
Regular Democratic and Non-Partisan
Nominee.

FOR CITY AND COUNTY ATTORNEY,
HARRY T. CRESSWELL,
Regular Democratic Nominee.

FOR
SUPERINTENDENT OF STREETS,
THOMAS ASHWORTH,
Regular Democratic Nominee.

FOR DISTRICT ATTORNEY,
JOHN T. GREANY,
Regular Democratic Nominee.

FOR STATE BOARD OF EQUALIZATION,
A. CHESEBOROUGH,
Regular Republican Nominee.

FOR SHERIFF,
WM. J. RUDDICK,
Regular Republican Nominee.

FOR CORONER,
Dr. W. J. Hawkins,
Regular Republican Nominee.

FOR SUPERVISOR TWELFTH WARD,
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For MEMBER OF CONGRESS,
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JOSEPH P. KELLY,
Regular Democratic Nominee.

For SCHOOL DIRECTOR,
THOMAS B. CAREW
Regular Democratic Nominee.

Brave Words and True Words.

It is a rare, although not altogether unknowable thing for a Protestant clergyman to speak the truth about concrete facts from his pulpit. Dr. Stoddard, of St. John's Episcopal Church, Jersey City, has the rare moral courage to tell the truth about our public school system. Speaking of the three great failures in American life he said:

"Our marriage and divorce system, the government of our great cities, and our Sunday schools. Perhaps it would be more correct to call the third failure our false method of education. Man consists of three parts—body, soul and intellect. To cultivate one of these departments and neglect the others is no more real education than to develop one arm or one ear and let the corresponding member decay. The deficiency is usually on the religious side. The majority of unbelieving men are to-day mentally depraved. Hence the clamor against our modern school system, not only from the Roman Catholics, but from thinking Protestants as well. Our education is developing only a part of our manhood. We are taxed to support a system which we can not believe in."

This is a temperate, straight-forward way of putting before those who most need it the naked truth about a false system of education. A Catholic's protest against this system goes practically for nothing amongst Protestants, or is met with the foolish gibe that "Romanists" want to destroy our institutions and hand the country over to the Pope. But in Dr. Stoddard's calm arraignment we have the plain truth from an impartial tongue. It is in fact a fearful truth, that the very system of secular education, which these prating idiots are landing on the bulwarks of our liberties, is the sure and inevitable source of corruption which is seeping the foundations of our republican institutions. Dr. Stoddard's fearful accusation is, alas! only too true: "The majority of unbelieving men are to-day mentally depraved." Experience testifies to this, and the logic of the facts leads to it. Yet we are adding with all the powers of our soul to this mass of depravity by educating millions of our future citizens in a system of legalized unbelief. We Catholics do not decry public education, nor free education, but we

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do raise our voices as Christians and patriots against a system of education, which we see is sowing a frightful harvest of ruin for our country.—*Church Progress*

POLITICAL.

Vote for Wm. M. Hinton for Supervisor Tenth Ward. Ballot No. 209.

Barnes and Henley should be elected to stay away from the City Hall.

Any society that cannot stand the light of the noon-day sun can not long exist. John D. Siebe, present incumbent, has made a good officer and should be re-elected.

For Railroad Commissioners—Vote for the traffic association men and you can make no mistake.

L. R. Ellert for Mayor. Ballot number 1. The man we do know is better than one we do not know.

J. B. Robinson, a time-honored merchant of the firm of L. E. Clawson & Co., 1340 Market street, is to be the next Supervisor of the 12th Ward. Ballot number 223.

J. P. Kelly, Candidate for Congress in the 5th District, has placed himself on record as opposed to the Reilly Funding Bill and against the R. R. That's what we want just now.

The Y. M. C. A. got a terrible scapegoat under their roof when they allowed the A. P. A. (Patriot) by name in. There is an old adage that we are known by the company we keep.

John T. Greany is to be our next District Attorney; for reference see the *Star* of October 26. Could any fair-minded person refuse to vote for him after reading Barnes (what is it)

The Rev. Monster told his hearers last Sunday at Mechanics' Pavilion that they should all bring an American Flag next Sunday to show their patriotism.

We did not learn if they were to bring any firecrackers. According to the daily press there was about 8,000 people present and few of them claim to be A. P. A.'s. They claim there were many Catholics in the audience. A man who would call himself a Catholic and be found in such company should be promptly excommunicated from the Church, ostracised from society and disfranchised as a citizen.

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General Intention for November 1894.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

The Church in Turkey and Greece.

It would be as well to present this General Intention under the heading of "Catholic Missions in Turkey and Greece," because the Church in both these countries embraces but a few communities of Christians, and their pastors lead the ordinary lives of missionaries, going hither and thither and striving to erect schools and churches in which the seed of doctrine may be sown.

As is usual in mission countries the great obstacle our missionaries have to encounter in Greece and Turkey is the influence of sectarian preachers, who do harm not so much by the number of converts they make, for these are very few, but by the spirit they infuse into all who are misled by their teaching. The 5,000,000 so-called orthodox Christians living in these two countries should naturally lean toward Catholicity. Professing so many of its doctrines and adhering to so many of its practices they would easily accept the authority of the Head of the Church were they not hindered from doing so by their own national laws or traditions. What is forced on them by civil legislation is unfortunately threatening to become an acceptable condition of affairs to most of them, simply because their non-Catholic evangelizers expend more energy in teaching them a hatred of Rome than in insisting upon any positive doctrines of Christianity.

It is only two months since we were asked to pray for the Church throughout the East. How determined our Holy Father is on bringing about the union which he advocates in his late Apostolic letter may be judged from the recommendation of the Church in these two countries in particular. We shall be able to speak of the pressing needs of the Greek and Turkish Missions in our exposition of the General Intention in the *Messenger*. Meantime it is enough to know how Protestantism is destroying what vestiges of the true Faith may be found in both these countries. It would be the great glory of the Church of God in these latter times if she could bring back those of the Western Church who were the first to break away from the Holy See and convert to Christ the Mahometans who have been for so many centuries her fierce enemies.

—*Little Messenger of the Sacred Heart.*

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The Happy Home.

A cheerful and happy home is the greatest safeguard against temptation for the young. Parents should spare no pains to make their home a cheerful spot. There should be pictures to adorn the walls, flowers to cultivate the finer sensibilities, the choicest and most entertaining of books, and instructive newspapers and periodicals. These things, no doubt, cost money, but not a tithe of the amount that one of the lesser vices even will cost—vices which are sure to be acquired away from home but so seldom there.

Then there should be social pleasures, a gathering of young and old around the hearthstone, a warm welcome of the neighbor who drops in, to spend a pleasant hour. There should be music, and games, and reading. The tastes of all should be consulted, until each member of the family looks forward to the hour of reunion around that hearth as the brightest one in twenty-four. And wherever there is found a cheerful, neat, attractive, inexpensive home, there you may be sure to find the abode of the domestic virtues.

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REASONS WHY

The near approach of election day should arouse every citizen to examine the credentials of the Parties soliciting his support, to weigh their claims, and thus fit himself for an intelligent choice. The privilege of voting is not without its duties. It imposes obligations as serious as the variety and richness of its blessings. No worthy citizen should suffer the election to arrive and find him unresolved as to his vote, and unprepared to produce a sound defense for his particular service of the privilege. A reckless voter is an ungrateful citizen, the ballot is a dear-bought blessing, priceless in its purchase-money, and more priceless in its worth.

Having given the candidates and the parties the calm and candid study which a faithful heed to duty dictated, our attachment to the Democratic Party has grown higher and deeper. In this campaign, as always, its clarion voice is heard in manly tones on every question touching the interests of our State and County. It has shied no issue; it stands in a firm and unequivocal attitude toward them all. Speaking in no uncertain language of State questions. Its vigorous and sincere campaign against the wasteful extravagance of our State Government lavishly squandering with free and open hand the willing but burdensome contribution of the taxpayer, and its earnest pledges of retrenchment and economy should commend it greatly to the middle and poorer classes. On the all important questions Government Ownership of Railroads and the Reilly Funding Bill, of greater moment to California than to any other section of the country, the Democratic Party has spoken and its portion is impregnable.

On the question of all questions—religious liberty—more truly at issue than any other question, more important even than was slavery—for the lash and shackles of the master could not torture the soul of the slave though they mangled his body—the voice of Democracy and its stalwart champions is like the thunderbolt that wakes the heavens, while the Republican Platform and its supporters are as silent, speechless, dumb as the fast-sealed lips of the dead.

In its candidates the Democratic Party comes before us with the advantage of youth—an element vital to the progress of this State. Youth

means advancement ceaselessly onward, and youth in the Governor James H. Budd will spread its magical and wide reaching influence into every other office. A striking characteristic of youth is its power to communicate itself to others, renewing earlier manhood in old age brought into close relations with it. California emerging from its childhood must put on the freer and more fetching garments of the day, must catch the pace of the times and forge ahead to the plea to which its size and resources entitle it. To accomplish this the wisdom and caution of age may be of service in the counsel chamber, but the energy, activity, dash and courage and daring of youth alone can blaze the way.

The nominees of the party are some of them men tried and proved, whose records call for neither explanation nor apology. Experience that tries like fire, and Experience the unerring prophet promises California in the success of the Democratic Party in the approaching election, larger and wider prosperity, abuses reformed, and a new and quickened life.

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CALENDAR

NOVEMBER, 1894.

1	Thurs.	(Of precept) All Saints.
2	Friday	FIRST FRIDAY. All Souls. St. Victorinus, Bp. M. (303).
3	Sat.	St. Malachy, Bp. (1148). St. Winifred, V. M. (1050).
4	Sun.	25th after Pentecost. St. Charles Borromeo, [Bishop, 1584,]
5	Mon.	Bl. Martin of Porres (O.P., South America, 1639). Sts.
6	Tues.	St. Leonard, Hermit (575). [Zachary and Elizabeth
7	Wed.	St. Florence, Bp. (Strasburg, 693).
8	Thurs.	Four Brothers Crowned. St. Godfrey, Bp. (1115).
9	Fri.	Our Saviour's Basilica. St. Theodore, M. (304).
10	Sat.	St. Andrew Avellino (Theatine, 1608).
11	Sun.	26th after Pentecost. St. Martin, Bp. (400).
12	Mon.	St. Martin I., P. M. (655).
13	Tues.	St. Stanislas Kostka (S.J., 1586) St. Lawrence O'Toole, [Bp. (1181).
14	Wed.	St. Josaphat, Bp. M. (1623).
15	Thurs.	St. Gertrude, V. (O.S.B., 1201).
16	Fri.	St. Edmund, Bp. (1240). [1200.
17	Sat.	St. Gregory Wonder-Worker, B. (570). St. Hugh, Bp.
18	Sun.	27th after Pentecost. PATRONAGE B. V. M.
19	Mon.	St. Elizabeth (Queen, Hungary, 1234).
20	Tues.	St. Felix Valois, F., Trinitarians, (1212).
21	Wed.	PRESENTATION B. V. M.
22	Thurs.	St. Cecilia, V. M. (230).
23	Friday	St. Clement I., P. M. (100).
24	Sat.	St. John of the Cross (O.C., 1591).
25	Sun.	28th after Pentecost. St. Catharine, V.M.
26	Monday	St. Sylvester, Ab. (1267).
27	Tuesday	St. Leonard of Port Maurice (O.S.F., 1751).
28	Wed.	St. Gregory III., P. (741). St. Columban, Ab. Ab. 615).
29	Thurs.	St. Gelasius, P. (496). St. Saturninus, M. (100).
30	Friday	St. Andrew, Apostle (62).

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.
O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess.
V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7:30 p. m. Week day Masses at 6:30 and 7:30 a. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6:30, 8, 9, 10:45 a. m. Vespers, 7:30 p. m.; week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6:30, 7:30, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat).

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate avenue bet. Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 5, 6, 7:30 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Iglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church:

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

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Peach Marmalade.—Take ripe, soft peaches, put in a porcelain-lined kettle, mash and add a little water. Boil to a pulp, take from the fire, rub through a colander, add half a pound of sugar to every pound of fruit and boil slowly until very thick. Put in small moulds and turn out on a glass dish when ready to serve.

A novel and exceptionally beautiful table-scarf has for the center a square of old pink plush, with ends half a yard deep of ecru silk mailcloth. A design of conventionalized poppies, full blown, half-blown and in bud, is scattered over the entire surface of the end sections. The embroidery is done in a most effective combination of solid Kensington long and short outline and darning stitch, and when finished, the entire design was outlined with Japanese gold, couched on with silk of the same tint. The ends are finished with heavy ecru linen fringe with netted heading.

Embroidery should always be ironed on the wrong side, on a soft surface, such as heavy flannel or felting with a clean, white cloth over it, and should be ironed until thoroughly dry. In this way the design will be beautifully brought out.

A very good authority on fruit preserving considers that the plan followed by many housekeepers, of using a small proportion of sugar, and in consequence boiling the preserves longer, is a fallacy, as the more sugar used the greater the

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bulk of preserves obtained, less being wasted in long boiling and evaporation, while the flavor of the fruit is more retained. A quick fire should be used, and, of course, the preserve continually stirred, the skum being taken off as it rises. To judge if the preserve has boiled long enough, drop a little in a glass of cold water. If it does not spread or mix it is done enough. Or another way is to drop a little on a plate. If it does not run on the plate it is sufficiently boiled, and should at once be poured.

In many places ants are more troublesome in the autumn months than in the heat of summer. To banish them, wash shelves, floors or other places infested with them in strong, hot alum water, and then spread walnut leaves freely about their haunts. By this treatment they will soon disappear.

If ants have taken possession of the sugar-barrel, and it seems impossible to get them out, take a large sponge, sprinkle with sugar, lay on top of the barrel or inside of it, and the little pests will take charge of it, when they may be destroyed and the process repeated until they have all been caught.

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 A. M., on Sundays and Holy Days, by Father Kusiacki, S. J., Pastor.

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Children's Page

ELIZABETH OF HUNGARY.

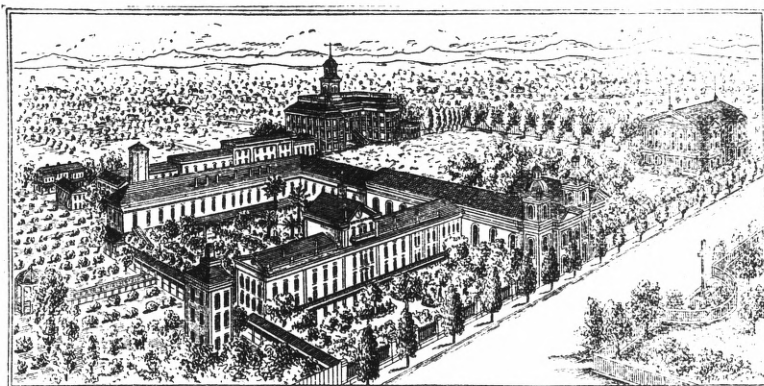
"In all the blessed calendar
The sweetest saint I hold to be
Thuringia's gracious Landgravine,
Elizabeth of Hungary."

Yes, for though other saints have borne the name of Elizabeth, their lives do not awaken the sympathy and veneration we feel for her who has been styled "Patroness of the poor."

Four years had scarcely passed over the little Princess, when Herman of Thuringia asked her hand for his eldest son Louis, and when it was granted, the tiny maid was sent, for such was the custom of those days, to his court, to be educated by her future mother-in-law. How the good King Andrew and the loving Queen Gertrude could part with their dear daughter seems incomprehensible to us, yet it must have been a comfort to them to know that Elizabeth was accompanied by a noble lady, who would and did prove herself a second mother to their child.

At last the long journey was over; Elizabeth had reached her new home, and soon, very soon the poor child felt the difference between the pious, affectionate home she had left, and the worldly, cold home in which she was to dwell. Matters were bad enough during the life-time of Herman, the Landgrave, but many were the sorrows of this nine-year old child, when, as regent for her son Louis, the Landgravine Sophia took the reins of government into her hands.

Yet all sorrows have an ending and when Louis came to claim his bride, each strove to be the first to honor and praise the new Landgravine. Elizabeth lived in perfect union with her husband, who honored and revered her as a saint, and far from discouraging her charity or mocking her piety as the worldly Landgravine Sophia had done. He not only granted her liberty to give freely but shared and helped her in her labors and devotions, himself. During a time of a great famine, when Louis was obliged to absent himself from his dominion, Elizabeth greatly displeased the court by giving not only her jewels and plate, but also the revenues of the kingdom to the poor.



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REV. JOSEPH RIORDAN, S. J., President.

When Louis returned loud were the outcries and bitter the complaints of the covetous nobles, which he quickly silenced by an angry look towards them and an affectionate glance at his dear Elizabeth.

Elizabeth loved to carry secretly to the poor not only money, clothing and provisions, but little dainties prepared by her royal hands; thus laden she, one day, met Louis, who, astonished to see his wife bowed beneath so heavy a burden, drew her cloak aside, when lo! instead of food, her basket was filled to the brim with beautiful red and white roses, whose heavenly fragrance amazed and delighted him, the more so as it was in the depth of winter.

But earthly happiness is of short duration, and Elizabeth's trial came when Louis left his home and family to join the Crusaders in their war against the Turks. Hardly had he reached Otranto when he fell ill of a fever and died.

This was but the prelude to other and heavier crosses. Scarcely had this sad news reached Elizabeth, than the hatred which had been concealed during Louis' lifetime broke forth in all its fury, and she was driven, with her children, from the castle and obliged to seek shelter in a stable. But remembering One Who was born in a place as mean and comfortless, she thanked God for allowing her this humiliation.

Soon the news of the great injustice and cruelty which had been shown our saint became known. Instantly the valor and chivalry of those true noblemen whose swords were ever ready to flash in defence of the weak and oppressed were

roused to action, and if Elizabeth had not interfered in his favor, it is probable Duke Henry would have paid with his life for his unjust usurpation. Elizabeth would not accept the government, but retired to one of her country houses, where by a life of prayer, almsgiving and mortification, she prepared herself for her heavenly country to which she passed in her twenty-fourth year, honored as a saint by her people, so much so that four years had scarcely elapsed before she was canonized.

"Pray for us! dear and blessed one!
Young victor over sin and death,
Thou, tender mother! spotless wife!
Thou, sweetest Saint Elizabeth!"

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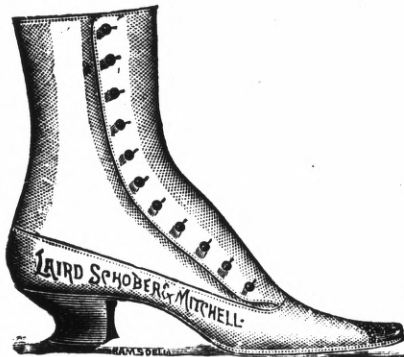
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